

# Slurs Against Minorities Analyzed . . . Page 2

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## NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, December 16, 1960

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### JFK Got More Jewish Votes Than Stevenson

NEW YORK (P-O) — Eighty-one per cent of the Jewish voters in the presidential election voted for Senator John F. Kennedy and 19 per cent voted for Richard M. Nixon, according to the Gallup poll as reported in the Jewish Daily Forward.

The number of Jews voting for Kennedy was greater than the number voting for Adlai Stevenson in 1952 and 1965, the poll showed. Stevenson got 75 per cent of the Jewish vote in 1956 and 77 per cent in 1952.

The survey showed that Kennedy also attracted a bigger percentage of Catholic votes than Stevenson. There was virtually no change in the percent of Protestant voters who cast ballots for Stevenson and Kennedy, according to the Gallup pollsters.

In 1952 and 1956 Stevenson got 37 per cent of the Protestant votes while Kennedy got 38 per cent.



**SURPRISE PHONE CALL**  
Ex-President Harry S. Truman was about to receive the "Man of the Century Award" from the State of Israel Bond organization at a dinner in Chicago, when he got a phone call from President-elect John F. Kennedy in Florida. Kennedy said: "You set a high standard for anyone who wants to be president." As Chief Executive, Truman recognized Israel 10 minutes after it became a state in 1948.

### 'Volunteer for Yule Shifts' Request to Jewish Police

NEW YORK (P-O) — If "turn about is fair pay" then New York's Jewish cops have an opportunity to pay back Christian cops who stood their tours of duty during the High Holy Days.

Chaplain Isidor Frank of the Police Department has suggested to his Jewish fellow officers that they volunteer to work for Christian policemen during Christmas and New Year's.

Police Commissioner Stephen P. Kennedy has endorsed the chaplain's proposal. In September Commissioner Kennedy refused a request by Jewish patrolmen that they be excused from duty during the Rosh Hashana-Yom Kippur period.

The Commissioner had can-

celed all days off beginning Sept. 19 to provide security for such controversial delegates to the United Nations General Assembly sessions as Premiers Khrushchev of the Soviet Union, Castro of Cuba, and others.

Kennedy was widely criticized for having remarked on a television program, "When are these men religious? The other fifty-one weeks of the year we don't hear anything about it. Or is it that one week in the year they get religious?"

Non-Jewish police came to the rescue of their fellow-officers by volunteering to stand emergency tours so their Jewish brethren could observe the High Holy Days.

### Racial Prejudice Due To Feeling of Insecurity

JERUSALEM (P-O) — The roots of racial doctrine are already in the minds of newly born children and the prejudices are a natural reaction to every disappointment and feeling of insecurity according to Dr. David Stauford-Clark of the department of psychology, London Guy hospital.

Dr. Stauford-Clark denies that

prejudices are basically due to "neighborhood influences."

He declared in an interview with the correspondent of the Israeli Daily Haaretz, that races change continuously through the infusion of new blood. This, he added, is a healthy development from biological standpoint.

"Racial purity," he said, "does not exist. If it did, it would be bad."

### PARENTS AWOL FROM JUDAISM

## Today's Jewish Children Confused By Yuletide

NEW YORK (P-O) — The problem of Jewish children made to feel like outsiders at Christmas-time is brought about by parents who feel that they do not belong to either the Jewish or Christian world.

So declared Martin Tolchin writing in the New York Times. Tolchin said that it behooved such parents to decide what they believe in and what they stand for.

"For many non-Christian children," wrote Tolchin, "the Christmas season seems an unendurably long time to spend on the outside looking in. While the city's Buddhist children have Christmas trees and the children in Moslem and ethical culture families sing and exchange

David or a candelabra—the symbol of Hanuka, the Jewish holiday which falls in the Christmas season.

Christmas gifts, Jews, the city's largest non-Christian group, are forbidden by their religion from taking part in the celebration."

A "solution" of the dilemma is offered by Carl Urbont, executive director of the Young Men's and Young Women's Hebrew Association, 92nd St. and Lexington Ave.

Said Urbont: "If a Jewish child's life is filled with a sense of his heritage that is in turn derived from Jewish rituals, shared family experiences, traditional stories, foods, and a sense of connection with history and a family larger than one's own, the

child is not likely to feel deprived by not being allowed to take part in the Christmas celebration."

Nevertheless, the consensus seems to be among several commentators that the Jewish child is confused by the diverse attitudes maintained among different members of the Jewish community regarding the advisability and desirability of observing, or not observing, the Christmas festival.

Tolchin quotes Mrs. Shirley Robin, a member of the 92nd St. YM-YWHA, as follows: "On the one hand it strikes me as unrealistic to ignore Christmas in a country which declares it a national, legal holiday and whose public schools have a two-week vacation period, not to mention the fanfare accorded it by every sort of store and medium of press communication."

"Further, it seems almost cruel to deny a child a Christmas tree (which is, after all, a custom of Pagan origin) or the right to exchange presents and greeting cards in general to participate in the whole colorful and exciting pageantry that characterizes the Yuletide season."

"On the other hand, is it not a deception and an artifice to encourage observance of certain customs and traditions symbolic of a deeply significant religious event if one does not observe the religious event itself?"

Dr. Charles G. McCormick, a psychologist and psychotherapist, who is a member of the faculty of the New School for Social Research, said that the parents who feel they do not belong to either the Jewish or Christian world, are sometimes just AWOL — rather than separated — from Judaism.

"If parents have respect for themselves," declared Dr. McCormick, "and respect what they believe in, the child will go along with them and their attitudes quite comfortably."

Tolchin points out that for many years some Jewish children who have longed for a Christmas tree have been permitted by their parents to have a "Hanuka Bush," a tree with the Star of

### New Moral Squad Seizes Mobile Brothel at Tel Aviv

TEL AVIV (P-O) — The capture of a "mobile brothel" was one of the first activities of a newly created "moral squad" organized by Israeli police.

The portable house of prostitution was discovered on the Tel Aviv Beach Plaza. It consisted of a green truck, the rear section of which was made up like a furnished room. Police arrested a young woman and a man who

were allegedly aboard the truck when it was seized.

Announcement of the new moral squad was made by Naziv Amos Ben Gurion, commander of police in the Tel Aviv district.

The squad will have a membership of 15 specially selected officers. They will concentrate on enforcement of laws against gambling, prostitution and liquor violations.

### Drive to Close Pig-pens Spurred in Beer Yaakob

JERUSALEM (P-O) — The campaign in Beer Yaakob to eliminate the pig-pens in that area went into high gear during the week with the imposition of fines on operators and the issuance of orders to other operators to close their pens or face severe penalties, according to an article in Hazofe.

At the same time, the Municipal Council of Beith Dagan invited the Beer Yaakob operators to establish their pens within the Beith Dagan area, Hazofe reported.

Hazofe stated that 34,000 pigs and 2,200 camels were slaughtered in Israel during the past year. The paper reported that in Beith Dagan, 17,124 pigs were slaughtered and sold in Tel Aviv while 7,726 were sold in Haifa. The meat of 80 camels is sold weekly in Tel Aviv and the sausage factories mix the meat of horses and donkeys in their products, according to Hazofe.

The court in Ramleh convicted

A. Simonitz, owner of a pig-pen in Beer Yaakob, of contempt of court for disobeying a court order to close out his pen. Sentence will be imposed next week.

The Ramleh court ordered Asis Farasi, an Arab pig-pen operator, to close his pen within 30 days and fined him IL115, according to Hazofe.

Charges were filed against eight other Beer Yaakob operators. No date for the hearing on these charges has yet been set.

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# Slurs Against Minorities Sometimes 'Unintentional'

NEW YORK (P-O) — Why do people use terms which are racially offensive? What can be done to prevent the practice?

These questions are raised by Dr. F. I. Marcuse, professor of psychology at Washington State University, in an article in the current issue of "Jewish Currents."

Dr. Marcuse cites thoughtlessness and a sort of social myopia as two of the causes for the prevalent use of phrases which the user repeats by rote, merely because he has heard them a hundred times before and fails to

For example, Dr. Marcuse quotes such childhood slogans as "Last one in is a nigger baby"; "Eeny, meeny, miney, moe, catch a nigger by the toe"; "Red, white and blue, your mother is a Jew, your father a Chinaman, just like you"; "There's a nigger in the woodpile" or where a price differential is involved, "Try and Jew him down."

How can the practice be remedied?

Dr. Marcuse cites instances of educators and authors who alter offensive phrases in childhood sayings: "Last one in is a cow's tail"; "Eeny, meeny, miney, moe, catch a tiger by the toe" and so on.

"In our culture," writes Dr. Marcuse, "we do not hesitate to put a social ban on, and even, sometimes, to make illegal, the use of obscene or profane words in public. We are quite emphatic in instructing our children to this effect. We do so because the use of such words may violate the sense of propriety or the religious beliefs of some of our citizens."

"Need we then be so squeamish about eliminating from our public expressions, words which violate the human dignity of some of our citizens? Radio and television have, in fact, already taken this step," realize their offensiveness to minorities.

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## IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

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### COMING EVENTS

Monday, Dec. 19 — Tenth annual Hanuka Festival for Israel at Madison Square Garden. Marlene Dietrich, Edward G. Robinson and Mike Wallace will participate in the program as well as Metropolitan Opera stars Jan Peerce and Rise Stevens, baritone Norman Atkins, violinists Nathan Milstein and Isaac Stern. Maurice Levine will direct 60 members of the New York Philharmonic. Admission free to persons who buy State of Israel Bonds.

### LECTURES and SYMPOSIUMS

Monday, Dec. 19 — "Jewish Education: America and Israel." Speakers: Isaac Toubin, executive director of the American Association for Jewish Education, and Dr. Moshe Levin, director of the Youth and Halutzit Department of the Jewish Agency in New York. At Congregation B'nai Jeshurun, 270 W. 89th St., at 8:30 p.m. Free.

Sunday, Dec. 18 — "An Introduction to Franz Kafka." Speaker: Dr. Harry Zohn, professor of German at Brandeis University. At Theodor Herzl Institute, 515 Park Ave., at 8 p.m. Free.

Tuesday, Dec. 20 — "Catholics and Jews Today: The Catholic Church and Israel." Speaker: Rev. Vincent S. Kearney, associate editor of America. At Herzl Institute, at 8 p.m. Free.

Wednesday, Dec. 21 — "The Wall: Its Illusion and Reality." A discussion of the attitude of American Jewry. Speakers: Millard Lampell, author of the current Broadway play, and David Boroff, literary critic. Midweek forum at the Herzl Institute, at 8 p.m. Free.

Thursday, Dec. 22 — "The Folklore of Hassidism." Speaker: Dr. H. Rabinowicz, rabbi from London, England. At Herzl Institute, at 8 p.m. Free.

### EXHIBITS

Oils and tempera by Rachel Kohn at the Jewish Club, Inc., 23 W. 73rd St., until Dec. 27.

Historical memorabilia in commemoration of the Civil War centennial, depict the civil and

### "The 49th Cousin" on Sundays

"The 49th Cousin" will go on a new performance-schedule beginning Jan. 1, giving two shows Sunday — at 3 p.m. and 8 p.m. — becoming the only current Broadway show offering Sunday performances. The Monday evening and Wednesday matinee performances will be omitted in favor of these Sunday performances. The old schedule (including Monday nights and Wednesday matinees) continues through Dec. 31.

military role of American Jews, both northern and southern, during the war. More than 150 items are on display for the first time. At the Jewish Museum of the Jewish Theological Seminary, at Fifth Ave. and 92nd St., Mondays to Thursdays from 1 to 5 p.m. and Sundays from 11 a.m. to 6 p.m. Free.

### Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St., NYC 21, YU 8-8400.  
America-Israel Cultural Foundation, 2 W. 45 St., NYC 36, OX 7-4090.  
American Red Mogen David (Supporting Israel's Red Cross), 225 W. 87th St. NYC 19, PL 7-1037.  
Anti-Defamation League of B.B. 515 Madison Ave., NYC 23.  
Community Service Bureau of Torah Vodaath, 141 S. 3 St., Brooklyn 11, New York, EV 7-1065.  
Community Service Division, Yeshiva University, 186th St. & Amsterdam av., NYC 33, LO 8-8400.  
Farband Labor Zionist Order, 875 6th Ave., NYC 11, YU 9-0300.  
Herzliyah Hebrew Teachers Institute, 314 W. 91 St., NYC 24, TR 7-4883.  
Israel Government Tourist Office, 874 5th Ave., NYC 36, CO 5-2750.  
Jewish National Fund, 42 E. 69th St., NYC 21, TR 9-8300.  
Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330.  
National Community Relations Advisory Council, 55 W. 42d St., NYC 36, LO 4-3450.  
National Council of Jewish Women, 1 W. 47th St., NYC 36, CI 6-3175.  
National Council of Young Israel, 8 W. 16 St., NYC 11, WA 9-1525.  
Poale Agudath Israel of America, 147 W. 42 St., NYC 36, BR 9-0816.  
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi), 80 5th Ave., NYC 11, WA 4-7940.  
Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647.  
Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St., NYC 38, CO 7-8203.  
Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11, AL 5-4100.  
United Zionist Revisionists of America, 55 W. 42d St., NYC 36, FE 6-0333.  
Zionist Organization of America, 148 E. 32nd St., NYC 16, MU 3-9201.

### WASHINGTON, D. C.

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# Religion Had Roots in Guilt Complex After 'Primal Crime' of Cannibalism

(Editor's Note: This is the first in a series of three articles on "Psychoanalysis and the Origins of Judaism.")

NEW YORK (P.O.) — The most far-reaching attempt to give a dynamic, psychoanalytic explanation to religious phenomena was made by the great master of psychoanalysis, Sigmund Freud, according to Richard L. Rubenstein, writing in The Reconstructionist, a bi-weekly magazine dedicated to the "advancement of Judaism as a religious civilization."

Freud's explanation of the origin of religion was a theoretical extension of his conception that the Oedipus conflict was the nuclear component in all neurotic strivings, including religion, which he took to be a collective obsessional neurosis, according to Rubenstein.

"Given this assumption," writes the author, a member of the editorial board of The Reconstructionist, "which Freud thought was entirely justified on the basis of his experience as a clinician, the resultant hypothetical reconstruction of the primal origins of religion was logically inescapable."

"In 'Totem and Taboo,' Freud suggested that civilization, religion and morality had their origin in a primal crime, which has continued deeply and darkly to affect the human species ever since. According to Freud, mankind dwelt originally in primal hordes dominated by tyrannical males who possessed clans of females."

The "primal crime," according to Freud, was the cannibalistic slaughter of the "tyrannical male" or "father" by his offspring, who resented his exclusive sexual possession of the females of the tribe. Even though the sons sought the father's destruction, the Oedipus complex worked so that they loved and admired him and wanted to be like him. After his murder, remorse bred in them the guilt complex which sought absolution in the earliest of religious rites—the sacrifice of an animal as a propitiation for their crime.

Sacrifice became and remains in the Roman church, an effective means of social control, writes Rubenstein. Freud extended his theory to a historical analysis of the origin of Judaism in "Moses and Monotheism" according to Rubenstein, who continues:

"There are in actuality two hypotheses in 'Moses and Monotheism.' One was that Moses was an Egyptian follower of the monotheistic Pharaoh Akhnaton, who sought to create a monotheistic people of the Hebrew slaves after Egypt had rejected his religion."

"The second hypothesis, which

was not dependent on the first, was that the religion which Moses gave to the Hebrew, was not regarded by them as an unmixed blessing and that they finally murdered him.

"Like the primal father, however, Moses dead was infinitely more potent than Moses alive. It was only then that his religious system began to take effective and persistent hold of the Jewish people."

Freud, according to Rubenstein, has shown that such inescapable dilemmas as the father-son or Oedipus conflict are reflected in and engender many of the disciplines of Judaic religion.

"Circumcision, sacrifice, the redemption of the first born, confession and atonement, all take on heightened meaning and depth in the light of Freud's myth,"

writes Rubenstein. "After Freud, one may follow him and reject religion; one can also find heightened meaning in religion as a decisive and fundamental expression of the human predicament."

"It is difficult, indeed, both to take Freud seriously and to continue to regard religion merely as an instrumentality for the inculcation of moral or ethical ideals. Freud thought he had found the key to all religions. Contemporary scholarship, even psychoanalytically oriented scholarship, can hardly concur in this bold claim."

"Paradoxically, however, the more severely Freud's insights have been limited to the Judaic religions alone, the greater has been the inclination to regard Freudian insights as relevant and applicable to them."

# Jews In Two Latin Republics Find Life Placid and Pleasant

By J. DAVID BOWEN

MANAGUA, Nicaragua (P.O.) — Life in the Jewish community of this tiny Central American Republic and the neighboring country of Honduras flows on more or less passively, despite the reportedly unrest sweeping through Latin America today.

"Fidelismo" — export of the Cuban revolution to certain Central and South American nations — has caused few ripples in the placid waters of Nicaraguan and Honduran Jewry.

A vignette etched in simple shades of black and white may serve to point up the nature of life among the few Jews in this region of steaming swamps, banana jungles and cloud-hung hills.

In the rear of a small dry goods store, high in the mountains of Tegucigalpa, Honduras, a small group waited for a minyan to begin prayers for a deceased member of the tiny Jewish community.

It was the first Jewish service since the High Holy Days. It would be the last until High Holy Days came around again. Finally, 10 members of the community were assembled. The informal head of the group unwrapped his prayer shawl from a newspaper which was full of news about a revolt in neighboring Guatemala.

The candles were lighted. The mourners stood next to the scotch tape dispenser on the counter where packages were wrapped. The services were brief. Several of the participants read newspapers while they were going on.

When the rites ended, the people filed out. The shop was closed. It will be sold. The son of the deceased dry goods merchant is to live with relatives in Panama.

There are 15 Jewish families in Tegucigalpa. Even in such a small community, schism exists. Last Rosh Hashana two services were held — one in the Masonic Temple, another in the home of a German who owns one of the capital's major hotels.

The Masonic Hall rites included a character who comes to the capital once a year — at Rosh

Hashana. He is a miner from up in the hills around Yoro. Accompanied by his Honduran wife and child, he wanders down out of the high jungles to refresh his faith in the once-a-year waters of Judaism.

Here in Nicaragua, the Jewish community, numbering between 95 and 100, supports the "strongman" rule of Luis A. Somoza since the only alternative is to back the left-wing elements dominated by the Communist or the extreme Conservative Party, which is made up mostly of wealthy landowners who look down on all "foreigners"—the Jews not excepted.

Relations between Arab storekeepers and Jewish merchants are good because the Arabs depend on the Jews for business. But some of the Arabs don't like their Arab neighbors. The Lebanese go their own way, ignoring fellow-Moslems who live next door.

The Nicaraguan Jewish Community is perhaps the most closely knit in Central America. Friday night services are held in a small room at the Jewish center. Another function of the center is to provide facilities for the nightly game of gin rummy whose adherents show a near religious fervor in their dedication.

There are no Jewish schools. Jewish children go either to the

## ISRAEL WILL LAUNCH FUR TRADE IN SPRING

JERUSALEM (P.O.) — A big new Israeli industry will be launched next April with the arrival here of a shipment of live minks, according to Herman Meltzer, former U. S. mink firm head, who has been advising the Ministry of Commerce and Industry on methods of organizing an Israeli fur trade.

The industry will be financed by local and foreign capital and will concentrate on the development of a mink breeding, processing and export trade, Meltzer said.

He declared that Israel possesses ideal climatic conditions for breeding mink. He added that the industry would provide jobs for hundreds of workers.

# Over-the-Top in Nomad's Land Costly to Israel Health Aids

TEL AVIV (P.O.) — This story is a case of parlor, Bedouin and bath with the Israel Health Office picking up the tab. Sometimes, tenants turn the bathtub into a coal bin. The Bedouins did better than that. They turned the whole place into a silo for the storage of wheat harvest.

Let us retrocede to the compatible thesis. Auda Mohassem Abu Gu'ad, a bedridden Bedouin, was hospitalized at Beer Ya'akov five years ago. His illness developed into chronic tuberculosis and the Israel Health Office attended religiously to his medical care at a total cost of IL 18,000.

Two months ago he was ready for release. His brother, Sheik Muhamed Abu Gu'ad, was notified. He prepared a tent.

"No tent," said Israel health authorities. "Your brother carries a contagious bacteria. He

must live in a house. Alone."

A house for the brother of the Sheik? Allah, be praised, breathed Muhamed. But when Israeli officials told him he must build the house and pay for it, Muhamed almost stopped breathing.

He had a special, air-conditioned, bacteria-free tent — a split-level job, ready and waiting.

"No bacteria could live in this tent," said Sheik Muhamed Gu'ad proudly.

"Forget the bacteria. We want our patient to live," said the Israeli health moguls. So they sighed, thumbed out IL 800 and built the house themselves.

The correspondent of the Tel-Aviv daily Haaretz went to visit the sick man last week. The glass had been knocked out of the door. A strong wind blew through parlor, Bedouin and bath. The sick man lay on the floor on a rug. Naked children scrambled over the doorstep.

All rooms were piled to the ceiling with gold. Golden sheaves of wheat. The Sheik had also saved the price of a silo.

## IMPORT OF MILK COWS FROM U. S. IS OPPOSED

TEL AVIV (P.O.) — Drastic action is planned by the Moshav Movement against the projected importation of 5,000 milk cows from the United States by the Settlement Department of the Jewish Agency, Uzy Fineman, secretary of the Moshav Movement announced this week.

Fineman declared that the local stock is capable of meeting all replenishment requirements. He said that "the settlers still recall the fiasco of earlier imports from Europe, when most of the cows ended up in the abattoir."

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## FIVE FISHERMEN FREED FROM TURKISH PRISON

ANKARA (P.O.) — After spending 14 months in prison, five Israel fishermen, who had been sentenced to five years on charges of fishing in Turkish territorial waters, were released here during the week.

Relatives were waiting for them outside Ankara Prison. The released quintet, and their kin were driven to the Israel Legation for a meal and then proceeded to a hotel. They returned to Israel over the weekend.



# Reds Call Two Writers Anti-Semites Rabbi Teaches Judaism To Christian Church Group

PARIS (P-O) — It was a case of the pot calling the kettle black, when Communists leveled charges of anti-Semitism against the designated winners of the Goncourt and Femina Book Awards.

The objects of the Red blasts

were Vintila Horia, a Romanian exile, who won the Prix Goncourt Nov. 21 with his novel "God Was Born in Exile" and Mme. Louise Bellocq, a French woman, who received the Prix Femina for her novel "The Sealed Door."

An article in L'Humanite, French Communist Party newspaper, charged that Horia, under the name of Castangiolu, was a member of the Fascist Iron Guard in Romania before and during World War II and wrote anti-Semitic articles which appeared in the Iron Guard newspaper.

L'Humanite quoted the following alleged excerpt from one of the articles: "Two peoples finally have succeeded in ridding themselves of the spider's web of Judaism and in rebuilding the old spiritual values, Italy and

Germany, previously governed by the Judeo-Masonic spirit."

The charge against Mme. Bellocq was brought by Mme. Beatrice Beck who resigned from the 12-member Prix Femina jury which awarded the prize to Mme. Bellocq.

Mme. Beck said Mme. Bellocq's prize-winning novel was anti-Semitic and cited a quotation from the book which referred to "the lice of the ghettos of Poland and Austria, filthy, sordid and perhaps detestable..."

DARIEN, Conn. (P-O)—A rabbi was teaching Judaism to hundreds of Christian religious teachers and ministers. No, they were not converting. It was part of a brotherhood program at the Norton Presbyterian Church here conducted by National Jewish Post columnist Rabbi Samuel Silver.

Rabbi Silver figured the best

way to teach the rituals and symbols of Judaism was to present "The Holy Days that Jesus celebrated."

In many instances they were the same as the ones observed by the Jews, he explained. He described the High Holy Days, Succoth which is like the American Thanksgiving; Purim Passover and Shavouth, as well as a period during Spring which is comparable to the Christian Lent.

In Jesus' time most of the Judeans were farmers and their holidays were connected with planting, harvesting and other seasons of farming, Rabbi Silver said. Later, he explained, religious meaning was added. Each holiday, he said, marked a turning point in the history of Judaism.

The occasion of Rabbi Silver's address was an Institute on Judaism for Christian Church Teachers sponsored by the Stamford-Darien Council of Churches.

Hundreds of teachers from throughout Fairfield County joined members of Rabbi Silver's congregation — Temple Sinai, Stamford — for that congregation's regular Shabbos Eve service.

The Rabbi explained why the New Testament is what he termed "so vehement" against the Jews.

"When a family or a close group of friends argue," he said, "their arguments are more vehement."

He cited the deep feeling that stirred both sides in the American Civil War as an instance of how bitter a controversy between close friends and relatives can become.

## Report 8.5% Hike in Jews Studying at U.S. Colleges

NEW YORK (P-O) — Jewish enrollment at American colleges jumped 8.5 per cent this semester, according to a report compiled by Dr. William Haber, of Ann Arbor, Mich., national chairman of B'nai B'rith Hillel Foundation. The report was read at the organization's 117th annual meeting in the Waldorf-Astoria. The quota system, which at one

time restricted the number of Jewish students seeking admission to college, is today virtually dead, Dr. Haber declared.

He forecast an enrollment of 400,000 Jewish undergraduates in colleges by 1970. His study showed a higher rate of increase for Jewish students than the 5.6 per cent rise this year in the general student population.

Small colleges noted an increase of 16 per cent in Jewish enrollment, Dr. Haber asserted.

## Dr. Eisendrath On Air Over ABC Christmas Day

Rabbi Maurice Eisendrath will address the "Message of Israel" audience over the ABC network on Christmas Day on a Jewish view of the holiday. His subject will be, "Christmas — Holy Day or Holiday." Dr. Eisendrath, who is president of the Union of American Hebrew Congregations, spoke on the same program this past Sunday and will speak also this Sunday and next.

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## Growing Number of Israelis Shun Drastic Collective Life of Kibbutzim

JERUSALEM (P-O) — The growing tendency on the part of kibbutz members to shun the more drastic aspects of collective life in the agricultural settlements is causing concern among the leaders of the Hakibutz Hadati and other organizations representing kibbutzim throughout Israel.

The latest case in point is that of the Kibbutz B'nai Darom, which was established on the site of the Kibbutz Kfar Darom, destroyed by the Egyptians during the Israeli War of Independence.

The members of B'nai Darom voted to transform their kibbutz into a collective Moshav where all personal property such as clothing, furniture, house, etc. would be owned privately although the fields and agricultural equipment would still be owned collectively.

B'nai Darom's membership at one time included about 50 Americans who had come from the Hashomer Hadati and B'nai Aki-

vah movements in the United States. All have since left B'nai Darom. Many of the Americans returned to the States, others remained to establish residence in the cities of Israel.

Opposition to the move taken by the B'nai Darom kibbutzniks who voted for a collective moshav arose promptly from the Jewish Agency and the Orthodox Kibbutz Movement. The Jewish Agency warned that turning the kibbutz into a collective moshav would require the investment of tens of thousands of pounds.

The Orthodox Movement pointed out that the vote brought to the fore the basic question "Just who owns the kibbutz, the settlers or the organization to which the kibbutz belongs?"

The Movement argued that it owned B'nai Darom. They told the members if they wanted to live in a moshav, they could move to an established moshav. The settlers argued that they have invested 11 years of toil in B'nai Darom and therefore they are

entitled to have it operated as a moshav if they wish to do so.

The situation is highlighted by an article in the Israeli daily "Maariv" which points out that the reaction of the Orthodox Kibbutz Movement reflects the concern of kibbutz organizations throughout Israel over the possible spread of the move launched by the B'nai Darom kibbutzniks.

The Jewish Agency's reaction to the B'nai Darom vote is believed by Maariv to be the result of heavy pressure exerted on that body by the Orthodox Kibbutz Movement which hopes to stem the tide of Israelis away from the more drastic aspects of collective life on the kibbutzim.

### KIBBUTZIM BALK AT NAMING USURERS

TEL AVIV (P-O) — Although the Treasury has indicated that it will not institute proceedings against the usurers, most kibbutzim are still reluctant to disclose the names of the creditors who gave them loans at illegal rates, according to the Jerusalem Post.

The settlements were advised by the Government that they would have to reveal the identity of the usurers if they wanted to share in a IL21m consolidation loan.

## Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: What is the origin of my name. My father came from Austria.—JESSE ROTHMAN, New York City. ROTHMAN is susceptible of two different explanations. One is that your ancestor who first took this surname was of a reddish complexion or a redhead. The other is that he was called "rotman" in Polish, a name describing the pilot of the great lumber rafts navigating on the country's rivers. Raft piloting was not a normal Jewish occupation but your ancestor may have been a lumber dealer and received this family name by way of a courtesy.

DEAR MR. PEARLROTH: My wife would like to know the origin of her name. Her maiden name is DICKER. Parents came from Bolszowce in Galicia.—ALBERT G. KRAWITZ, Brooklyn 35, N. Y.

DICKER is a family name attributable to personal appearance. The term describes a man who was stout and heavy. When your ancestor appeared before the Galician Namé Giving Commission he may have impressed them as a man of bulk, hence the surname.

DEAR MR. PEARLROTH: My father told me our name was VOLKOMIRSKY-ROSENZWEIG. Around the turn of the century that name was too hard to spell, so one member of the family made it easy and changed it to KAMINSKY. Please tell me the meaning of the names and the hyphen.—CELIA KAMINSKY, Brooklyn, N. Y.

VOLKOMIRSKY, more correctly Vilkomirsky, is a name of geographical origin, being derived from the name of the ancient town of Wilkomir in the district of Kaunas, Lithuania. The name of the town means "The Wolf's Daughter" based on an ancient legend that a wolf kidnapped a young woman who was rescued by the townsmen. Rosenzweig (a rose branch) is a family name assumed by gardeners in Germany. But in your case it may have been taken quite arbitrarily by one of your forebearers who did not like the Slavic sound of Wilkomirsky.



Pearlroth

## WOMEN'S VIEWPOINT

# ONE WAY TO WIN FAMILY'S AFFECTION

By HELEN COHEN

Remember I wrote that it was found most housewives in some survey felt they should do more work in the home to earn the affection of their family, and I interpreted it to mean they should do more real, old-fashioned cooking like grandma did?

While I was home this fall, my younger brother and I were sitting at the kitchen table reminiscing and we laughed over the way, as children, we used to hate to eat soup and mama said no desert unless we did. One particular barley soup was really anathema to us. "And now," Freddy admitted, "I look forward to a bowl of that soup as a special



Helen

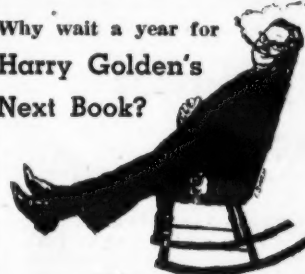
treat." And I agreed. Mama had fixed a pot of it for me and our two little ones the day we arrived, and the only thing that held me back from eating more than I did was the wish to have the relatives decide that, if my figure wasn't quite up to my youthful dimensions, it could have been worse.

Anyway, for you who want a recipe for soup like grandma made, here is one of hers:

Beef bones and two-qts. water. Bring to boil and skim. ½-cup barley, few lima beans, a large onion, a carrot and a stalk of celery all cut fine, few dried mushrooms (if you have). Let cook until the beans are tender. Salt to taste. Simmer till you think it's ready. (And if this does not sound too systematically presented, what grandma's recipe ever was?)

## Finished Enjoy. Enjoy!?

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# Synagogue & School management

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## Board of Trustees Should Be Concerned With Every Activity of the Synagogue

By MYRON SCHOEN

"Board members are made, not born. Of course, no synagogue expects to find paragons of virtue for their boards. No one will possess all these qualifications to a full degree as he begins his board service. If he is helped, he will learn and grow on the job."

This is but a brief excerpt from a presentation by an acknowledged expert on synagogue management and board relationships. The speaker was Irving I. Katz, executive director of Temple Beth El, Detroit, Mich., one of the founders and honorary president of the National As-



Schoen

sociation of Temple Administrators. The place was the Leadership Institute for Temple Board Members, an annual function of the Chicago Federation and Great Lakes Council of the Union of American Hebrew Congregations.

Speaking of the overall function of the Board of Trustees of the contemporary synagogue, Mr. Katz said, "The duties of the Board of Trustees in the modern temple should not be confined to the 'business side' of congregational management. The board must be concerned as well with the temple's every aim and objective as a house of study, prayer and assembly and the members of the board must set the example for the rest of the congregation in all these areas of congregation activity. A board that shares with the rabbi the responsibility of planning and advancing the spiritual growth of the congregation and of intensifying the Jewish life of its members is a pre-requisite to a temple which successfully fulfills its purpose."

**BEING AWARE** of the ultimate function of the synagogue board is only part of the solution to the problem of getting an effective board. We must now seek the answer to the question of what qualifications shall we seek in individual board members? In the judgement of Katz, the most important qualifications to seek in a board member are:

- 1) A knowledge of Judaism and a commitment to the branch with which he is affiliated.
- 2) The desire to understand and the ability to advance the basic purpose, philosophy, program and policies of the synagogue.
- 3) A conviction that the synagogue has a vital role to play in the Jewish and general community.
- 4) An attitude that the synagogue can and should be efficient administratively.
- 5) A sense of communal responsibility.
- 6) Previous or current experience as a committee member, board member or officer of the synagogue's auxiliaries, or service in the Jewish and general community.
- 7) Potential capacity for leadership.

- 8) Sound judgement.
- 9) Open-mindedness.
- 10) Ability to work co-operatively as part of a team.
- 11) Ability to participate in discussion and function effectively at board meetings.
- 12) Willingness to work in partnership with the rabbi and professional staff.
- 13) Desire and readiness to give time and assume responsibility.
- 14) Possess special abilities that can contribute in specific ways to the synagogue.
- 15) Representative of a segment of the congregation.
- 16) Set an example in support of the synagogue, according to his financial ability.

**RABBI JULIUS J. NODEL** of St. Louis has put these qualifications in what he terms the "Ten Commandments For A Board Member":

- 1) Thou shalt know why temple exists and annually review why it should.
- 2) Thou shalt interpret the place and function of thy temple to the community and not hide its light under thine indifference.
- 3) Thou shalt not accept the name of thy office in vain.
- 4) Conduct thy meetings through joint thinking; accept its decisions with grace; and deal

with rabbi, educational director, executive secretary and administrative staff as partners.

5) Thou shalt keep far enough ahead of the membership to be progressive and close enough to be practical.

6) Thou shalt spend thy treasury for the temple and save it not for the record.

7) Thou shalt face budgets with courage, obligations with optimism, deficits with dismay and recover quickly from a surplus.

8) Thou shalt give money, help get it, or both.

9) Thou shalt not be a false witness of the ideals which thou holdest up to others, but through attendance at services and participation in all activities thou shalt set an example to thy spouse, thy son, thy daughter and everyone who enters thy temple's gates.

10) Thou shalt be a part of a tradition, but eager to improve it.

The synagogue, too, bears a responsibility to the board member. In the words of Irving Katz, "Every new board member should have the opportunity for a period of basic training and orientation, adapted to meet the needs of the individual, varying with his knowledge of the temple and the community, and with his experience as a board or committee member in other organizations... The modern temple is becoming increasingly complex and it has become imperative for board members to keep themselves informed and abreast of current trends and new developments."

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# Campaigning Far From a Science Says Veteran Isidor Sobeloff

Excerpts from a talk delivered recently to the general assembly of the Council of Jewish Federations and Welfare Funds in Detroit.

By ISIDORE SOBELOFF

Executive Vice-President Jewish Welfare Federation of Detroit

A meaningful appraisal of local campaign experience and a projection of prospects for 1961 might assume that reliable gauges exist by which performance can be measured both qualitatively and quantitatively. The fact is that it is next to impossible to separate out coincidence from cause and effect.

**TOO OFTEN** we minimize the role of external factors when those factors operate favorably in a campaign and we assign a maximized role to such outside factors only when they are adverse in nature.

If, then, we are entitled to less glory when we happen to succeed, there also will be less guilt in apparent failure. For a long time yet to come we shall need to speak of campaigning as no science; it's not even a chartable business system; at most, it's an art.

In most of our cities, we have settled down (or up, if you please) on a plateau of giving that has varied little in the last three years. It's dramatically higher than before the war. For some of us, it's almost within grasp of the early post-war peaks. It certainly is strikingly beyond the standards we share with our neighbors in general community campaigns.

And, it is indeterminately high or low when measured against the imponderables of actual individual wealth and income of our contributors, about whose potentials in relation to our efforts we know so much less than we assume.

**UNFORTUNATELY**, to know that another city has a higher or lower per capita teaches us very little about the special problems of our own community. An oddity that can trouble us is that an increased gift from one contributor may still be a poor gift and a renewed gift, without an

increase, from another giver may be a good gift.

In our eagerness to spread the word that we are getting increased gifts in our drive we may be doing more than justice to the bad giver and less than justice to the good one.

Let us confess that in many of our annual campaigns we go forth to battle with techniques that are clothed in tradition, and also blunted by rote and sanctified almost by fetish. For years some of us have published a list of contributors, even including a record of unpaid balances and delinquencies—and we defended our procedure against the objectors. Then, for a year or two, we abandoned publication and we rationalized the new procedure, just as firmly and quite as conclusively.

**SINCE THEN**, we turned our back on full publication, reversed our position of non-publication and introduced the not-too-much, not-too-little, but the just-right distribution of a workers' year-book showing gifts of \$100 and over, and made available in an edition limited to our campaign army. At the moment, we can tell you why this particular way is best.

Or take card-calling. For years we had used the supposedly respectable, considerate method of voluntary announcement of pledges—and, forgive us our innocence, we thought we were doing pretty well. Then came the sledgehammer days, when we closed the doors—and the transoms—and went to town—and woe unto the prospect who didn't fall into line. We banged and we bludgeoned—and we thought we were doing pretty well. The reaction set in and we found that a straight line, whatever else it is, isn't always the most effective way from where you are to where you want to go.

**AND SO**, we made modifications, calling in some groups, asking for volunteers in others, even limiting ourselves in some groups to assigning the names for later, individualized personal solicitation. Despite all of what we knew before or thought we knew, we still believed that we

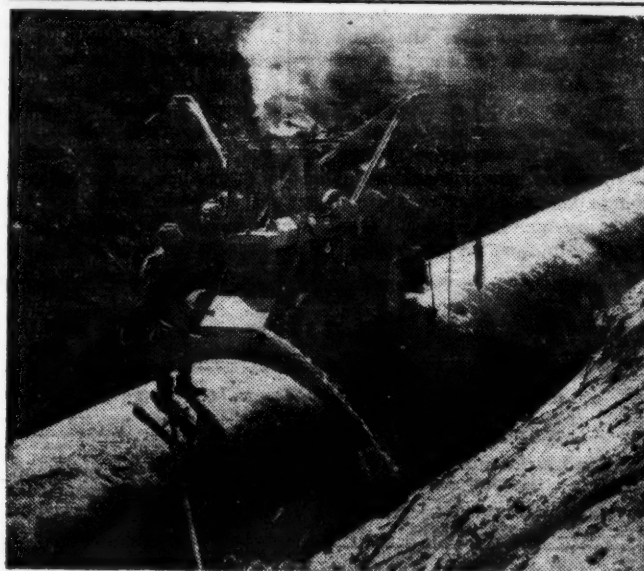
were doing pretty well. In the end, we were not absolutely sure that we could discern a positive correlation between any one approved method and the results.

Now, we are not so sure about many of the earlier arbitrary rules that we took for granted. One basic lesson we seem to have learned. Rather than relying on hard and fast rules we put our faith in change of pace, in flexibility, in discretion and in individualized and specialized approaches to diverse situations in soliciting. The best way to solicit one group may not be the best in another; what flatters one may offend his neighbor. Even the same person may not respond to the same approach from one time to the next.

**THERE WAS A** time when we were sure that barrages of display advertising created the desired climate. Then we swung over to the community-relations-inspired position that this publicity was not good for our general well-being. Before we had a chance locally to change, the national UJA began feeding us with free ads (or, at least, apparently free ads).

For direct expenditures we were guided by a conservative principle; for indirect expenditures, we operated on a looser and different principle—and we clamored for more ads, more

## WORK ON NEGEV IRRIGATION PROJECT SPEEDED BY STATE OF ISRAEL BONDS



Israel Bond funds are speeding work on the big irrigation project which will bring water from the Jordan River to the Negev. As the giant pipes, 108 inches in diameter, are laid, a tractor rides on top to help set them in their concrete base. Irrigation is of decisive importance to the expansion of the program for the settlement and development of the Negev, financed in large part by Israel Bonds.

field men, more entertainers, more fan-dancers. These, too, ran their cycle and faded out. As of now, the more restrained and more limited use of these "extras" is in style—and who is to be sure, beyond surmise, which way is better?

**THERE WAS A** time when the mark of the leader was that he set the example, in announcing his pledge early, in making a

good increase, in stating clearly and without equivocation just what he was giving, in showing that his gift and his conscience and his pride were all at peace with each other. He turned up at the right time and place when he was no longer necessarily the biggest giver. He remembered to apply to himself the arguments and the reasoning that he him-

(Continued on Next Page)

## SALUTE TO ISRAEL

Greetings To Israel

**Artie's Food-O-Rama**

Strict Rabbinical Supervision  
East Flatbush — Crown Heights Area  
Home Catering at its finest  
Open Sunday — Free Delivery  
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Iron Works

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BROOKLYN

Greetings To Israel

ISRAELI GIFTS

**FLUSBERG'S HEBREW BOOK STORE**

1276 47th St. UL. 3-7302  
Brooklyn 19

Greetings To Israel

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Specializing individual Dry Cleaning.  
Finest and most delicate evening  
gowns. Sportswear and all other  
apparel.  
207 W. 79th St. EN. 2-4630

Greetings To Israel

**LOU'S FISH MARKET**

Anything and Everything  
IN FISH  
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UL. 9-6747  
BROOKLYN

Greetings To Israel

**ACME SMOKED FISH Corp.**

Fresh Smoked Daily  
All Varieties of Smoked Fish  
PRODUCERS  
and DISTRIBUTORS  
BROOKLYN  
30 Gem Street  
EU. 3-8585

**Automatic**

**Transmissions, Inc.**

ONE-DAY SERVICE

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BROOKLYN

**Midwood Colony Garage, Inc.**

Transmission Specialists

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ES 7-9200 Brooklyn

A Travel Agency Small Enough  
To Make You Our Special Client

**Palminteri**

**Travel Bureau**

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All Modes of Travel  
EV. 7-6500  
168 Johnson Avenue  
BROOKLYN

Greetings To Israel

**LOUIS SEGRETO FISH MARKET**

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PR. 3-4313  
Brooklyn

Greetings To Israel

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Plucking Bathing  
Pedicuring Tinting  
Foodles Our Specialty  
Stud Service all Breeds  
Pick-Up & Delivery Service  
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CL. 3-7819  
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Logwood, Kindling Wood, Ky.  
Cannel Coal, Coal Briquettes  
32 Years Experience  
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BO 8-1510 Forest Hills

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Aluminum Saddles, Storm Doors,  
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CORONA

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**SANITARY FISH MARKET**

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FREE DELIVERIES  
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Brooklyn

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**RUSS' Service Station**

Specializing in  
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Used Car Dealers  
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DL 5-7950  
BROOKLYN

Greetings To Israel

**Rainbow Body Shop, Inc.**

Painting  
Straightening  
Estimating  
Insurance Work — Welding  
1358 36th Street  
GE. 6-8700  
Brooklyn

## SALUTE TO ISRAEL

Greetings To Israel

VL. 6-6000

**Crib Diaper Service, Inc.**

Serving All Boro

Kosher Catering

**Weltman & Levenstein**

CATERERS  
Aperion Manor, 513 Kings Highway  
(Bet. E. 8th St. & E. 9th St.)  
DE. 9-4466

B'nai Israel of Midwood, 4875  
Ave. I (cor. E. 49th St.)—ES 7-1600  
Brooklyn

Greetings To Israel.

WELSH

**Gold Stampers**

Leaf Stamping, Embossing,  
Die Cutting.

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New York City

Come By and See Us Sometime  
We Specialize in ALL Kinds of  
Fresh Water FISH

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Brooklyn

**Mrs. Adler's  
Modern Recipe  
Gefilte Fish**

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Furniture Refinishing  
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All your furniture stripped  
down to bare wood and  
made like New  
Any Color you Desire — Our  
Shop is Open for your inspection.  
UL. 6-7514  
1287 Utica Ave. Brooklyn  
(Between Foster & Ave. D)



## Leaders Used to Set Examples in Pledging

(Cont. from Preceding Page)

self used in earlier campaigns on someone else.

We found that the span of working-life for some campaigners has its limits, that the readiness to announce a gift when you're on your way up is much stronger than when you're on your way down. We heard a former leader say, "I'm not coming to the meeting; I don't want to put a damper on the campaign";

or "I don't need to come; I know what it's all about," or "Don't try to put the pressure on me; I've gone through all that."

THESE AND many other reactions, understandable and perhaps even forgivable—can come from the most surprising quarters, from a past year's chairman, from so-called national leaders, in short from persons who remind us that we can get wrong answers from the right people

and that it takes more than logic or education to keep people in line when personal factors, emotions, changing interests or new opportunities for gratification come into play.

We have gone through periods when we assumed that the greatest inspiration was from "the top down" (to use a phrase that I'm sure is familiar). We were eager to get a wallopingly larger gift, and if we couldn't get it from an

individual, we pushed to get it from a combine, a group, a number of persons all from one family, or from an assortment of partners, husbands, wives, sons-in-law, daughters-in-law, and occasionally throwing in a few related top executives.

THE BIG, multiple gift was inspiring while it lasted. Sometimes, however, the whole combine was merged with a still bigger combine, or worse yet, with a publicly-held national corporation with a non-sectarian slant.

Then the bubble burst... In the women's division and among the junior young men and women, we were fighting hard to teach individual giving, but among some of our top leaders the greatest resistance came, so that eight, ten, fifteen people, if they were big enough, could ignore—with our encouragement, mind you—the idea of individual identification we were committed to develop in others.

It paid while it lasted, but only while it lasted. Now the individ-

ual principle that was scrapped for the sake of expediency has become a principle again.

OCCASIONALLY, we have taken hold of a leader of a specialized group or organization and drawn him into the larger world of centralized campaigning, but more often we have seen the flow in reverse direction. Men who have won recognition and respect for their work in our federated effort have gone off on their own, dedicating themselves to some new love and capitalizing on the associations and friendships they made with us.

There are dozens of national and overseas projects whose leaders play this multiple role and who have tried hard to teach the developing local leaders, all too effectively, that selling tickets for dinners and concerts in New York, or becoming local chairmen for numerous national or independent local campaigns, not

(Continued on Next Page)

## SALUTE TO ISRAEL

Greetings To Israel

### CHARLES HOOPS

Chairs, Carnival Booths and Bazaar Booths

61 N. Henry St., Brooklyn  
EV. 3-7444

Greetings To Israel

### REGO SMOKED FISH CO., Inc.

69-80 75th Street  
Middle Village, Queens

Greetings To Israel

### WYCKOFF PAINT & WALLPAPER CO.

146 Wyckoff Ave.  
Brooklyn, N. Y. VA. 1-4312

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257-9 Sutter Ave., Brooklyn,  
DI. 2-3550

Greetings To Israel

### DAVID RAPPAPORT, Painter

Greetings To Israel

### Esposito Iron Works

Interior and Exterior  
Railings, Gates, Fences, Room Dividers, Archers, Canopies with Fibre Glass Tops, Steel Porches and Steel Steps.

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Brooklyn NI. 5-4010

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• Heating • Sprinkler Systems  
— Violations Removed —  
Certificate of Occupancy  
Free Estimates — F.H.A. Terms

ULster 7-0671  
1012 Fulton St. Brooklyn

Greetings To Israel

Open Daily 9 to 8  
Sat. and Sun. 9 to 4  
— Pre-Paid Duties —

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Shipping of Gift Parcels to All Parts of USSR, Rumania and Poland.

AL. 4-5456  
39 Second Ave. Manhattan

### Jerry Holzberg Furniture Refinishers

REFINISHING, REMODELING, RECOVERING BEDROOM, DINETTE SETS, TABLES, CABINETS.

FREE ESTIMATES, YOUR HOME OR OUR STORE.

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Brooklyn

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Day and Weekend Ski Trips  
Expert Instruction.  
— Rental Service —

201 West 41st St., New York City  
BR. 9-1000

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Serving All Queens  
Tuning—Repairing—Regulating  
Reasonable Rates  
All Work Guaranteed  
72-15 Calamus Ave., Woodside  
HA. 4-8363

Greetings To Israel

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Greetings To Israel

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Personalized Service.  
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Ridgewood

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Brooklyn MA. 4-8100

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Free Service and Parts Replacement

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Roosevelt, L. I. FR. 8-8134

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Brooklyn, N. Y.

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Furniture Refinishing and Decorating. Specializing in Antique Refinishing.  
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Rent Everything You Need for Your Bar Mitzva, Meeting or Party. Chairs, tables, dishes, glasses, silverware, trays, coat racks, punch bowls, fountains, chafing dishes, paper goods.

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Painting and Decorating  
General Contracting

Very fine Interior and Exterior. Homes, Commercial, Industrial, Stores, Offices.  
Multi-Color Spraying.

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Interior — Exterior  
— Fully Insured —

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Looking for an Honest TV Man? If it's only an adjustment, we "pick up \$3.00 and walk out"

354 Court St. Brooklyn  
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TW. 9-2020

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New York City, New York  
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TE 2-8100

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### WAHMAY RADIO INC.

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Phone: CA. 6-4210

Greetings To Israel

### HIGHWAY SERVICE STATION, INC.

282 South St., New York City  
GR. 5-7900

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### BRESSNER COLORVISION CORP.

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### Le Blang's Theatre Tickets, Inc.

224 West 47th St., New York City  
American Express Credit Cards Honored.  
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### Anthony's Electronics Distributors

TV and Radio tubes, parts, etc.  
TV Tubes 50% Off  
Over counter only.  
Service calls \$2.00 and parts.

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379 68th St., Brooklyn, N. Y.  
24 Hour Answering Service  
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### JACK'S APPLIANCES

All kinds of Major Home Appliances, Dishwashers, Dryers, Refrigerators, etc.

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Finished Basements  
Hollywood Kitchens  
Carpenter & General Contractor  
Violations Removed.  
No Job too Large or too Small

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Residential — Commercial  
Interior — Exterior  
Landlord Work — Fully Insured

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Refinishing, Remodeling, Repairing  
Conversions Created  
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Residences, Apartments and Industrial Fuel Oils. Free Oil Burner Service 24 Hours a Day.  
Complete heating systems installed.

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### INGAR BROS. DINETTE

Repairing, Recovering, Kitchens, Dinette Sets.

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The Finest Wood Finishing. All Colors and Stains guaranteed to come out like new.  
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Plastering — Masonry  
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— General Contractor —  
Violations Removed

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Brooklyn  
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# WHIMS OF A FEW DOMINANT PERSONALITIES MAY BE DECISIVE

(Cont. from Preceding Page)

only doesn't do any harm to the major appeal, but actually helps.

Communities have applied themselves in different ways to deal with this problem. One effective approach is for the Federation or campaign leadership to agree, informally, as individuals, that they will protect the priority of their welfare fund obligation, by not accepting a central role in an independent campaign, at least while in a top community office.

EVERY community is beset with problems of personality, ambition and status. When the wind is blowing in our favor and we can satisfy these urges for simple goodness, or social striving, or whatever the particular drive may embody, we do well with our leader — and he does well for us. Sometimes, however, the urge shifts.

Something happens or fails to happen at a country club; or a business deal goes awry, or a place card doesn't get placed for a modest but deserving person on a dais, an office in Federation or in one of its agencies isn't awarded to the right person, or someone's wife or someone's husband isn't treated quite properly.

ly. Then there is danger that despite the charity and the generosity and the devotion which made a leader such a wonderful person one year, he may turn into a problem child the next.

WE MUST remind ourselves that matters as extraneous as these to us are considerations of substance to those whom we nurture. It is difficult to assay how much credit in a given community goes to good organization, to literature with content, to the speaker we secure from the UJA, to instructions to our solicitors, to the massive and endless lists and statistics we grind out. Even business conditions, which surely have some impact, and the objective needs among our beneficiaries, which certainly raise or lower the sights of our leaders and their followers, are not necessarily as decisive as the intangible loyalties and even the whims of a handful of dominant personalities.

That community is happy that does not have to rely on the idiosyncrasies of one individual, helpful as he may be, when the sun is shining upon him. That community is doubly happy when it has the benefit of a diversi-

fication that comes from the loyalty of several strong personalities. In all modesty, we must recognize that such a blessing does not come entirely by plan, but is a composite of never-ending search and good fortune.

HAVING STRESSED that in good years we are apt to describe success as evidence of our competence, let me hasten to say that if good organization accounts for only ten per cent of the result, in a \$5,000,000 campaign that difference can be com-

puted at a half-million dollars. It is with that limited but important differential in mind that we address ourselves to the mechanics of our operation, bearing in mind that organization that is impersonal in its approach may produce a good chart, but is not likely to produce a good campaign.

Each year has its own facts and figures, on the home front, in Israel, around the world — and it is important for us to have these facts presented, so

that the progress already made will give us satisfaction and a sense of accomplishment and so that what still needs to be done will stand before us as a challenge. Coupled with our knowledge there must be the continuing sense of identification and the feeling that the kind of campaign a community, or a neighborhood, or a trade, will have rests on the level of dedication assumed by the leadership.

They must believe that the com-

(Continued on Next Page)

## Hanuka Greetings to All

HAPPY HOLIDAY

**Anna-Mia, Inc.**  
Beauty Salon  
Styling, Permanents, Dyeing  
Master in Hair Styling for 30 yrs.  
BU 8-4684  
1192 Lexington Ave. N.Y.C.

HAPPY HOLIDAY

Greetings to my Customers & Friends  
**V. MASCIA**  
General Contractor  
121-15 New York Blvd.  
Jamaica, L. I. LAurelton 5-5197

Happy Holiday To All

Our Customers and Friends  
**House of Loveliness**  
1661 Metropolitan Ave.  
Bronx, N. Y. Ph.: TA 2-9447  
Largest and the finest  
Beauty Salon in the Bronx

HAPPY HOLIDAY

**Delmar Travel Service**  
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Special tours to Israel, Europe, South America, West Indies, Honeymoon Specialists. Inquiry no obligations. Special Low Rates.

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Good Luck from Lucky  
SA 2-2012

HAPPY HOLIDAY

**Katwin Television & Radio Service**  
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New Location  
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Expert Repairs — All Makes  
Terrific Service.

HAPPY HOLIDAY

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NEW YORK CITY

Holiday Greetings To All

**Berry Service Center**  
1723 Richmond Rd., Staten Island, N.Y.  
Phone: EL 1-9860  
Auto service on all type cars.  
Terrific Service—Come in any time.  
Road Calls. Open 7 a.m. to 10 p.m.

Holiday Greetings To All

**Julianc's Service Station**  
1105 60th St., Brooklyn, N. Y.  
Phone: GE. 8-2500  
Complete Auto Repair.  
Official Inspection Station No. 8174.  
Wheel alignment and balancing.

HAPPY HOLIDAY

To My Customers and Friends  
**Johnson Art Service Station, Inc.**  
Complete General Auto Repairs.  
Rear wheel alignment.  
Brake Specialists.  
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Happy Hanuka

**Park Slope's Leading Liquor Store**  
— Fine Wines and Liquors —  
Free, Prompt Delivery  
M. J. Prop.  
217 Garfield Place, Brooklyn  
Phone: MAIn 2-7947

HAPPY HOLIDAY

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CO. 5-7831 New York City

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ALL MAKES  
TV — Radio — Hi-Fi  
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• Car Radio Experts • Phonographs  
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To Our Customers and Friends  
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1623 Broadway  
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Auto-Fender and Body Repairing  
Painting of all types of cars.  
Terrific Service. Come in any time.  
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Weddings, bar mitzvahs, etc.  
On location or studio. Copy your  
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MOVING  
Agents for  
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Local and Long Distance.  
Storage, Packing, Crating, Shipping  
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Specialists Tinting, Bleaching and up  
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— Beauty At Its Best —  
Hrs.: 9:30-6 p.m. Thurs. to 8:30 p.m.  
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Concrete Construction  
Garage and Brick Porches,  
Foundations, Walls, Water Proofing,  
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KISSENA MEAT MARKET  
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Holiday Greetings To All

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Ph.: PO. 8-1204  
Specializing in Port Jefferson  
and North Shore Real Estate  
Year round & Summer homes  
Sales — Rentals  
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Happy Hanuka

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Complete Painting Service.  
Collision Work — Welding  
Duco Refinishing. Free Estimates.  
Happy To Serve You.  
Come in any time.

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Sails Daily 9:00 a. m.  
Flounders and Black Fish  
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City Island Videl's Dock

Happy Hanuka

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Authorized Bicycle Dealers  
1170 Merrick Rd., Massapequa, L. I.  
Phone: LI. 1-6900  
Authorized dealer for  
Schwinn — Raleigh — Royalbord  
Sales and service. Parts for all makes  
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Happy Holiday Greetings from

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Makeup by Susan Roberts. Free make-  
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up and skin care.

Holiday Greetings To All

**Dave's Collision Repairs**  
505 West 51st St., New York City  
Phone: CI. 6-7877  
Auto repairs on all type cars.  
Terrific Service. Come in any time.  
Ask for DAVE

Happy Hanuka

**Dyre Ave. Liquor Store**  
Wakefield Area  
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## Many Difficult-to-Answer Questions Loom in Fund Drive

(Cont. from Preceding Page)

munity and its institutions are here to stay, that maturity calls for long-term commitment, that we need to do our best in good years and lean and that we intend to leave our children a stronger community than we inherited. Only then can we call upon mechanics and techniques to help us. Ideas are a dime-a-dozen but without persons of conviction to convey them no continuing campaign can succeed.

**HOW CAN** we best use awards to honor outstanding workers

and leading trade units? How can we more effectively use the services of the UJA and of the Council of Federations in helping us promote our campaign? Will the inclusion of matching capital funds in the welfare fund drive help or hurt?

What is the effect of outside capital gifts on giving to the annual campaign? What are the possibilities of extending inter-city co-operation? How do we go about building up endowments? What is the effect of the Israel Bond campaign and more particularly the effect of bonds

on the level of giving, negatively because of purchases, or positively because bonds can be turned in as payment on a perhaps larger pledge? Can gifts in kind be used as a stimulus to increased giving?

What is the significance of taxes as a factor? How can country or city club influence be exerted on pledges and collections? What role can social dinners play in developing communal loyalties? How do we handle the special problem of giving by widows, particularly widows of formerly outstanding

givers? What should be the approach to the prospect with large income outside of his own profession?

**WHAT ARE** the special problems of the retired as prospects? How do we get over the hurdle of last year's gift as a fixed base for this year's giving? How do we deal with the functionally-minded board member who stops there? What about the handling of the small giver with big influence? What is the place of organizational treasury gifts?

What is the role of non-Jewish giving? How about the assumption that men will give better when wives are not around? Should we play up or play down the suburbs as an entity unto itself as opposed to strengthening the central trade structure as part of the concept of one community? How do we deal with the problem of strong wives and weak husbands and vice versa in the men's and women's campaigns?

What is the efficacy of standard-setting tables for giving? What effect does member agency policy in admissions and service have on the federated campaign? What is the role of the budget conference as an aid to cam-

paing? How do we handle the leader who must cut? How do we deal with the "insider" who wants special protection? How do we involve the uninterested sons of interested fathers?

**WHY DO WE** add large numbers of new prospects that tend to end up in perfunctory mail solicitation? How do we humor the anonymous giver? How do we approach the slow or delinquent pledger in taking a new pledge? Should we re-think the place of a so-called Speakers Bureau? Where do we draw a line for handling smaller gifts inside and outside the trades? How do we feel about subletting any part of the campaign assignment to fraternities or other organizations?

And so on and so on, almost endlessly. The very phrasing of the listing, in many instances, suggests an approach and we shall have an opportunity in the workshops to explore all of these matters.

And yet, some of these questions dissolve into minutiae if we turn to the basic question: How much of all this affects the very small number of big givers on whom so much of the campaign depends?

If the policy of encouraging graduated giving is sound, should

(Continued on Next Page)

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## Should Drives Be Concentrated on Wealthy Or Should Middle Income Level Be Stressed?

(Cont. from Preceding Page)

we regard it as an insult to democracy to ease off on the disproportionate concentration on the broad base and spend more of our overhead and our time on raising the levels of giving among the relatively few who can really give? No welfare fund campaign can be truly successful by being a middle class campaign.

IT IS VALID to talk of getting substantially increased gifts from the middle brackets only if we mean those in the middle brackets who belong in the top brackets. Attention to such selected prospects should not be turned into a diversionary project to humor and over-protect the tired big giver. Several hundred additional, more intensive, better thought out, more carefully assigned solicitations of the potentially big givers would do more in any city to raise total giving to new heights than the

most fantastically successful metropolitan, junior, or other run-of-the-mine, lower middle-class drive for increased numbers of givers.

In dealing then primarily, even if not exclusively, with the giver of means who hasn't come forward over the years, how likely is his attendance at a group meeting? How important in reaching him are mailings? How much dependence can be put on the positive effects of this visit to Israel?

IN THIS context what continuing values are there in the Miami national meetings? (I pause in my questions to observe that the Miami meeting is on the decline, that its values have long since dwindled, dwindled as surely as the two-line card of the double card as a solicitation device.)

In summary, we have found that after allowing for the public education and the large mass meetings and the advertising and

mailings and most of the "outside" speakers and a host of other aids, we are left with a core of devoted people whose dedication is intense even if for some of them it is not permanent. To keep some thirty or forty of them involved, humored and honored is to have the making of a good campaign.

If each year, in spite of our high estimate of them, two or

three fall aside, then we need to find three or four new leaders to replace them. Tell me how these thirty or forty men will behave, first in their own capacity as givers and then as centers of influence on the group right behind them, and I'll tell you whether we can continue to stay on our plateau of campaigning. All the rest is bunting.

One more campaign just added to our cumulative experience seems to tell us that we are ready for a new emphasis, with a courageous disrespect for some of our past procedures. Whatever

else we may require for mass education or public relations, for fund-raising that is fund-raising the time has come to accentuate the remunerative even if this may mean minimizing the quantitative. The thousands of followers will follow, in accordance with their means, both as givers and as loyal members of a continuing community, if the scores, who by good fortune can be leaders, will seize the opportunity and lead, with maturity and generosity and in the grand manner, ever forward as a developing Jewish life may require.

## Season Greetings

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# The Three 'Ms' of Hanuka

By B. SCHOCHEN

On Hanuka, you say three words. Three words beginning with "M" Maccabean, Modin and Menorah.

Maccabean, why? Because Judas Maccabeus is the hero of the story. He was the leader of the Jewish revolt against Antiochus.

The origin of the term Maccabee is not definitely known. Some derive it from makab, the Hebrew word for hammer. Others say it stems from the first letters of the words Mi Chamocha Baelim Adonai (Who is like unto thee, O Lord), which was the slogan of the Maccabean revolt.

Antiochus, the enemy of the Jews, was so confident of victory that he invited the slave merchants to the battle scene. Those Jews who were not killed, he expected to sell into slavery.

But Judas Maccabeus turned the tables on Antiochus. Instead of their taking the Jews, the forces of Antiochus took to their heels. The slave merchants run-

ning away from the scene of battle dropped their money belts, so the Jews got that, too.

Judas Maccabeus then entered the temple and cleansed it and re-dedicated it. Hanuka, the word, means dedication.

Modin — why do you say that on Hanuka?

Modin, you say because the family of the Maccabeans stems from Modin, a farmer town, northwest, 30 miles from Jerusalem.

It was there that the old Mattathias with his five sons, including Judas Maccabeus, lived.

It was there that Mattathias first raised the banner of revolt, when the agents of Antiochus appeared and demanded that he set the example and offer sacrifices to the heathen gods.

His was the first Hanuka candle that lit the other candles.

Modin, today, is probably not much different than it was then. Just a little rural settlement, which comes to life every Hanuka when pilgrimages are made to

(Continued on Next Page)

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# THE THREE 'Ms' OF HANUKA

(Cont. from Preceding Page)

the haunts of the old Maccabees. Menorah — why do you say that on Hanuka?

Menorah is associated with the Maccabean revolt, partly because Antiochus had despoiled the temple of its golden Menorah and the temple re-kindled the temple lights. According to Josephus, Judas Maccabeus on re-entering us, the seven lamps of the Menorah stand for the seven planets. The Menorah was the symbol of the Jewish Legion in the First World War and the British veterans of the Jewish Legion called their organization the Menorah Club. One of Theodore Herzl's first Zionist writings was a feuilleton telling how a Jew who had been oblivious of Jewish values acquired a Hanuka Menorah and with that began his Jewish re-education.

The biggest Jewish show in America today is the annual Hanuka Festival, staged under the auspices of Israel Bonds. Jan Peerce, the Metropolitan Opera star, who frequently graces the festival, once sang in the choir

of an East Side synagogue along with David Sarnoff. Peerce is a religious Jew, who still "davens" daily. Ira Gudden, the national chairman of Israel Bonds who participates in the program was born on Cherry Street on the East Side, a few doors from the house where Washington lived as President of the United States, following his first inauguration. More recently, Gudden lived at the Waldorf underneath the suite of General MacArthur.

The school of Shammai held that all eight Hanuka candles are to be lit the first night and diminished by one each succeeding night, to teach the lesson that the greatest glory is of the past, but the school of Hillel held the reverse. One candle the first night and another added each succeeding day, teaching the lesson that the future is more glorious. And, as always, it was Hillel's views that won out in Jewish law.

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Service



## Bar Mitzva Now Observed By Most Reform Temples

If officially, American Reform has consigned the bar mitzva ceremony to the scrapheap, in practice the individual Reform rabbi has done nothing of the sort.

The opposition of Reform Judaism to the bar mitzva ceremony goes back to the earliest times of the movement. The first yearbook of the proceedings of the 1890 meeting of the Central Conference of American Rabbis, the organization of Reform rabbis, called the bar mitzva "a soulless ceremony without significance... an old and worn tradition."

THE RABBI'S Manual, published in 1928 by the CCAR, declared that Reform Judaism "has replaced the ceremony of bar mitzva with that of confirmation for both boys and girls."

The return to traditional practices among Reform Jews may or may not be responsible for the fact that there is obviously much evidence that the bar mitzva and Reform are far from incompati-

ble. Two representatives of the Reform movement thought it would be a good idea to find out just how much bar mitzva and Reform do mix.

Benjamin Efron, director of education of Temple Sinai in Roslyn Heights, a Long Island suburban city, and the spiritual leader of the temple, Rabbi Alvan D. Rubin, surveyed the Reform rabbinates to determine just how widespread the bar mitzva ceremony was in Reform congregations.

THE QUESTIONNAIRE was sent to 582 Reform rabbis. A total of 336 completed questionnaires were returned, almost 60 per cent of those queried and a most respectable return by the most critical standards of such polling. The findings were reported in the October issue of the CCAR Journal.

No less than 324 of the rabbis reported that the bar mitzva was a standard ceremonial procedure

(Continued on Next Page)

## Hanuka Greetings to All

Holiday Greetings To All  
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479 New Lots Ave., Brooklyn  
Expert Jewelry  
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Phone: EV. 5-5244

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**AUTO SERVICE**  
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Excellent Auto Painting.

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**COLBY ACADEMY**  
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Satisfaction guaranteed on all work. — Prompt Service  
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Auto repairs on all type cars.  
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Happy to serve you. Ask for John.

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Hair Tinting, Cutting, Frosting, and  
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## Majority of Reform Temples Now Observe Bar Mitzva

(Cont. from Preceding Page)

in their congregations — better than 95 per cent. The survey, which was completed in May, 1960, demonstrated both that Reform and the bar mitzva ceremony mix very well indeed and that rituals and practices vary widely from congregation to congregation.

In eight out of ten of the Reform congregations, the bar mitzva boy reads from the traditional portion of the week, but it is the rabbi, not the bar mitzva, who chooses the particular passage to be read. Interestingly enough, 31 of the 326 Reform rabbis go to sources outside the weekly sidra for the bar mitzva Torah reading service.

**THE SURVEY** sought to learn the basis for these choices by the rabbis. The guiding principle for 68 was the "meaningfulness" of the passage and 60 were concerned that the verses should be "suitable" for the occasion. Fifty-six looked for passages with ethical or prophetic teaching, 21 picked passages which could be treated sermonically and 19 wanted the readings to be inspirational and significant in modern terms.

The researchers interpreted these findings to mean that American Reform rabbis "are seeking to make Torah-reading service a teaching ritual once again. They are looking for the

most meaningful of our Biblical treasures and for the passages that best exemplify the spirit and essence of our faith."

The researchers indicated surprise at the number of congregations — 75 — which "have retained the traditional chanting by the bar mitzva." Another interesting finding was that almost as many Reform rabbis — 103 — used the traditional Orthodox portions in the selection of the Haftarah passages to be read as did those — 110 — who used the table of Scriptural readings in the back of the official prayer book of the Union of American Hebrew Congregations.

**FOR THOSE** who remain convinced that Reform puts little or no stress on Hebrew in child religious education, the findings might be surprising. In 50 congregations, the bar mitzva boy does the Haftarah in Hebrew only. In 107 congregations, the practice is for the bar mitzva to do the Haftarah in both Hebrew and English.

The surveyors conclude with the proposition that it is time for American Reform to face up to "the reality of the bar mitzva," particularly in terms of making what is obviously a widely accepted ceremony something which to them it is not at the present time — "a significant religious and educational experience."

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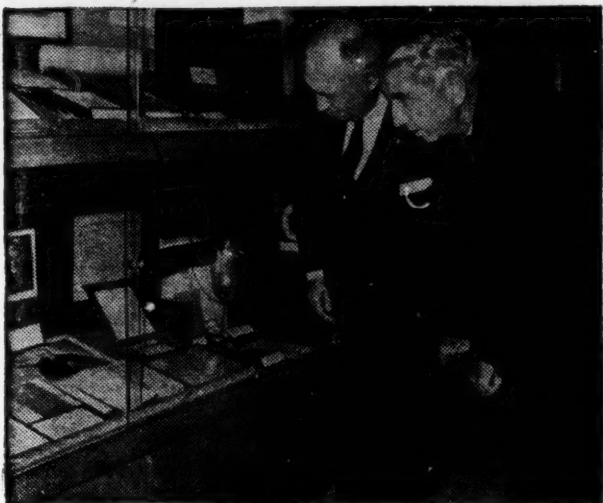
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# Season Greetings

HAPPY HOLIDAY



# Hits 'World Union of Jewish Journalists' Proposed by Israeli Government Leaders

LONDON (P-O) — A proposal by Israel Government leaders to organize the Jewish press and "lay down the law" regarding the "functions of a world union of Jewish journalists" is denounced as "high level presumption" by Jon Kimche, editor of the Jewish Observer and Middle East Review.

Writing in the Nov. 18 issue of the magazine, Kimche says, "I am sorry to see that responsible journalists in Israel are co-operating in an official attempt to organize the Jewish press."

"The National Association of Israel Journalists is giving its support to a 'pre-conference' of Jewish journalists called by the Israeli Government, the Jewish Agency and the World Jewish Congress at which, I learn from an official handout, Zalman Shazar, Israel chairman of the agency, will deliver an address on 'the mission of the Jewish press and the functions of a world union of Jewish journalists.'"

## BEN-GURION TO SPEAK

"The two-day conference will also be addressed — presumably on the function of the Jewish press — by Premier Ben-Gurion, Foreign Minister Golda Meir, World Zionist President Dr. Goldmann and Jerusalem Mayor Ish-Shalom.

"So far, I have heard nothing about the press or journalists' side of the story — if there is still time for it, after the 'personalities' have laid down the law. All this, I fear, raises some interesting questions of journalistic morality."

"The pre-conference, it appears, is to be the forerunner of a conference at which a world union of Jewish journalists will be established under the same official auspices. It would be interesting to know how this squares up with full Israeli membership in the International Press Institute, an organization of international journalists with headquarters in Zurich, which is dedicated to the freedom of the press in every sense of that word and more particularly to its freedom from official organizations."

## BASIC ISSUES AT STAKE

"The IPI is planning to hold its next international gathering in Israel in the spring. It will be interesting to hear what its members have to say about official institutions — or government-sponsored unions."

"But there are much more basic issues yet to be settled. What is a Jewish journalist? None of the organizers will say,

but from a definition given to me privately, the secretary of the Little Rock Jewish Aid Society, by virtue of his occasional news paragraph for the Little Rock Jewish News is one, but columnist Walter Lippman is not. Neither is Art Buchwald nor Bernard Levin. This is patently quite ridiculous. In fact, the whole project is so ill-conceived that its organizers, and primarily those holding responsible jobs in journalism, would be well advised to go away and think some more about it."

"There are lessons to be learned from the failure of a similar attempt to form a syndicate of Jewish journalists at

the first Zionist Congress and again at Basle in 1946. Even the current effort recently threatened to founder on the rocks when the Israel Government stepped in and took over the main responsibility for its organization from the nominees of the World Jewish Congress. This, in itself, should be sufficient warning to intending members — to have a second look at this ill-advised project."

"There is a case — a strong case — for a genuine professional organization of Jewish journalists, dedicated to improving the standards of Jewish — and Israeli — journalism. But this is another story."

HAPPY HOLIDAY

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# COOK! *here's your* KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

## TASTY KOSHER SOUPS APPROPRIATE FOR FESTIVAL OF FREEDOM

By SARAH LIEBER

Happy Hanuka, everyone! I hope the candles' flames are a light of joy to all your families. And may there be plenty of latkes on every table, and laughter in every heart on this Festival of Freedom.



Sarah

Just in time for the mid-winter school vacation, when the youngsters are home for three meals a day, and for snacks after school, a fine

line of kosher soups are on the market. Very good, they are, too. Maneschewitz has lentil, lima, tomato, vegetable, pea and chicken soup in their new canned goods list. The soups I have tasted are very superior, indeed. And, it goes without saying, easy to prepare. The youngsters can open a can, dilute with the required amount of water or milk, and heat all by themselves. With a sandwich and/or salad, this is a nourishing meal. Try them and see.

And, for the busy balabosta, what can be better than the macaroni dishes, so well loved by everyone, especially the chil-

dren? These versatile dishes can be economical or fanciful as the taste, time and pocketbook decide. Below are some recipes sent me by the good cooks at the National Macaroni Institute. I'm sure you'll enjoy making them.

### NOODLE JELLY OMELET

1½ tps. salt  
1½ quarts boiling water  
4 oz. medium egg noodles (about 2 cups)  
4 eggs, well beaten  
½ tsp. salt  
2 tbsps. melted butter or parve margarine  
crab apple jelly

Add 1½ teaspoonfuls of salt to the rapidly boiling water. Gradually add noodles so that water continues to boil. Cook, uncovered, stirring occasionally, until tender. (Some varies with brand, so read package directions) Drain in colander. Combine the eggs, ½ teaspoonful of salt and noodles. Mix well. Melt butter

or margarine. Add egg mixture. Cook over low heat until eggs are set and bottom of omelet is lightly browned. Broil 3-4 inches from source of heat 3-4 minutes or until top is lightly browned. Spread with jelly. Fold omelet and turn out onto heated serving platter. Good for lunch, breakfast or brunch.  
Serves 4.

### SPAGHETTI RAREBIT

¼ cup butter or margarine  
¼ cup all-purpose flour  
¼ tsp. salt  
½ tsp. pepper  
½ tsp. dry mustard  
2 cups milk  
2 cups grated, American-type cheese (½ lb.)  
1 tsp. Worcestershire sauce  
1 tbsps. salt  
3 quarts boiling water  
8 oz. spaghetti

In top of double boiler, placed over hot water, melt butter or margarine. Combine flour, ½ teaspoonful salt, pepper and dry mustard. Add to butter and stir until blended. Gradually add milk and cook, stirring constantly until mixture thickens. Add cheese and Worcestershire sauce. Stir until cheese is melted. Meanwhile, add one tablespoonful of salt to the boiling water. Gradu-

ally add spaghetti so that water continues to boil. Cook, uncovered, stirring occasionally until tender. Drain in colander. Serve cheese sauce over spaghetti.  
Serves 4 to 6.

### SPAGHETTI WITH SAVORY EGGPLANT SAUCE

¼ cup butter or margarine  
1 medium-sized eggplant, pared and cut in cubes  
½ cup chopped onions  
3 8-oz. cans tomato sauce  
1 cup water  
¼ cup chopped pimientos  
1 medium-sized green pepper, diced  
1 tsp. salt  
pepper to taste  
¼ tsp. thyme  
2 tbsps. salt  
4-6 quarts boiling water  
1 lb. spaghetti  
grated, parmesan-type cheese

Melt butter or margarine over low heat. Add eggplant and onions and saute 10 minutes, stirring occasionally. Add tomato sauce, water, pimiento, green pepper, one teaspoonful of salt, pepper and thyme. Cook over low heat 30 minutes stirring occasionally. Meanwhile, add two tablespoonfuls of salt to rapidly boiling water. Gradually add spaghetti so that water continues to boil. Cook, uncovered, stirring occasionally until tender. Drain in colander. Serve eggplant sauce with spaghetti, and sprinkle with cheese. Serves 6 to 8.

### A Word to the Wives

With macaroni products on the pantry shelf the housewife is never at a loss for menu ideas. Sauces are made with so many, imaginative ingredients. My husband's favorite is anchovies, heated in olive oil and garlic and served with grated cheese over boiled spaghetti.

Your children may enjoy noodles with milk and sprinkled with sugar and cinnamon instead of breakfast cereal, for a change. As I never tire of saying... imagination and ingenuity add the needed spice to meal time.



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# Are There 'Exceptions' to Principle of Equality?

By CARL ALPERT

HAIFA — Even the most omniscient of columnists will occasionally come head up against a problem for which he has no solution. Such a problem faces us at the moment, and perhaps, the reader might like to try his hand at finding an answer.

Officially and unofficially, Israel is a foe of prejudice or discrimination of any kind. The attitude of the average Israeli toward his fellow-man is directed not only by the historic experiences of Jews who have for so long been the victims of such discrimination, but also, by basic moral and ethical concepts which are at the very root of the Israeli national philosophy.

It is for that reason, for example, that non-white visitors, of every nationality and of every hue, feel at home in Israel. They are never conscious of either prejudice on the one hand, or patronizing toledance on the other. They are regarded naturally, as equal human beings.

BEFORE THE law, Jew and Arab have equal rights in Israel. They have equal right to vote and hold office; equal freedom of religion; equal rights to justice and equal claims for education. It is true that national security and defense require certain limitations on the Arabs at the moment, but only for these reasons, and it is conceded that such restrictions are temporary abridgements of native civil rights.

Within the Jewish community, too, every effort is made to prevent partiality or even appearance of partiality to one element of the community over another. It is not enough that Jews from Oriental countries not be discriminated against; they should not even be given any cause to think that discrimination exists.

And yet, we are confronted with certain moral problems, to which I do not know the answer. Well-meaning friends and philanthropic institutions wishing to help certain classes of immigrants offer special assistance to Sephardi Jews. None others can qualify for aid from these funds. Yet, if someone were to announce the establishment of a fund to help young people of European or Ashkenazi background only, it would, without doubt, create a furore.

OTHER FRIENDS of Israel believe that every effort should be made to help raise the cultural standards of the Arab citizens of the state. Hence, they have established scholarship funds at

the institutions of higher learning, limited to Arab beneficiaries. If someone in the United States or Canada were to offer a scholarship fund to a public university, with the provision that it be limited only to Catholics, or to Moslems, it would cause an uproar. Indeed, some American universities have been known to reject such limited funds of considerable size.

But, it may be argued, in the two instances cited, the beneficiaries are, as a class, most in need of help. They are the underdogs, to use a simple, descriptive word.

If there is discrimination, it is in favor of a needy group, rather than discrimination against another. Still, the principle of equality and of lack of discrimination can not brook of exceptions, no matter how attractive or how fair they may seem. Once the principle, or the law, is breached, there is danger that other exceptions, not so innocent, will be justified by precedent.

Now, along comes an organization devoted to the advancement of Orthodox Judaism, and seeks to establish, at a public institution in Israel, a fund which can

be used for Orthodox religious personnel only. It would be against their policies to have their funds used to aid non-religious people. But what if a wealthy atheist were to set up a parallel fund, with the provision that only irreligious person-

nel at the public institution could benefit?

Is it discrimination to extend special, earmarked help to Arabs, to Sephardis, to the Orthodox? Does the principle of equality always stand, or can there be exceptions?

## Seventeenth Child Brings Luck to Maabara Mother

JERUSALEM (P.O.) — Seventeen is a lucky number for 37-year-old Melya Ben-Haroush of Kiryat Nachum Maabara, who has just given birth to her 17th child in the Government Hospital at Haifa.

Mrs. Ben-Haroush's husband, who is handicapped, receives aid from the Ministry of Welfare, the local Municipal Council and the Histadruth. The family lives in three huts and is released from paying rent, taxes and education expenses.

Now the Municipal Council of Kiryat Benjamin has negotiated

with the Israeli Government for a big bonus for the family, which will enable the husband and wife to open a grocery store in the center of Maabara.

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## PROPOSAL FOR ACTION

The reconstitution of the National Community Relations Advisory Council as the one single overall agency in the field of community relations, including both the Anti-Defamation League and the American Jewish Committee, is some years off.

**NO ONE WOULD** be so optimistic as to assert that the feeble attempts at negotiations carried on every time the Council of Jewish Federations and Welfare Funds elects a new president have any hopes of success.

Meanwhile, there is no consultation worthy of the name, even often in crisis situations, between the NCRAC and the two dissident groups, the AJCommittee and the Anti-Defamation League of B'nai B'rith.

It therefore behooves the community to do some fresh thinking on the problem.

**EITHER WE WAIT** until ten years from now, or more likely twenty, when a new generation will not tolerate divisiveness in so important an area of American Jewish life, or we seek ways and means to secure less than the ideal, which would be that reconstitution of the NCRAC.

This fresh approach might be a formal commitment of the NCRAC, the AJCommittee and the ADL calling for only consultation. This would be a step forward. No one would be majorized, and there would be no joint programming, no assignment of tasks.

Whether or not such a first step which hardly seems to be one that any of the groups could disagree with, might lead to further advances on the road to cooperation is a decision for the future.

**WHAT IS BEING** recommended here is a formalized arrangement whereby on a regular basis, the representatives of the three groups would come together to give the benefit of their views to one another on matters of current concern.

Thus when as in the case of the synagogue and Jewish center bombings of a few years ago, instead of the three bodies each proceeding on their own, there would have been this regular system of consultation so that the benefit of the best brains in the field might have been applied to what could have been an explosion that could have rocked the security of the U.S. Jewish community.

Who knows what the future holds in the way of similar disturbing situations?

**OF COURSE** consultation carries with it no guarantee whatsoever of agreement on procedures or activities, but consultation when sincerely entered into, can lead to many benefits not now enjoyed in this very important area of the American Jewish community's concern.

So we're recommending a new effort to achieve only part of the requirements for smooth functioning of the Jewish community relations activities.

If this proposal has some serious drawback, then let alternative proposals be fashioned.

**WHEN THE** Presidents Conference was set up, its frame of reference was limited and its structure contained all the weaknesses which are usually associated with efforts of a split community. Yet the Presidents Conference has made remarkable advances for securing coordination in relations between the national Jewish organizations in their activities connected with Israel.

The proposal in this editorial can be shown to have a number of weaknesses. But at least this may be a start.

What do you say Anti-Defamation League, American Jewish Committee and NCRAC? Are you willing?

## HAPPY AUGURY

Technical aid to Israel from the U.S. (P-O, Dec. 8) will be discontinued after June 30, 1962. This is a happy augury. We will see more such announcements, all indicating Israel's march to self-sufficiency, in the next decade.

The joint announcement by the U.S. and Israel states that the "decision was reached in view of the remarkable advance in technical skills made in Israel in recent years and the need for the U.S. to direct its available technical assistance resources to the more urgent needs of newly developing countries."

## The EDITOR'S CHAIR . . .

At the annual banquet of the Joint Distribution Committee in New York, there was an innovation which we fear not many Jewish organizations will adopt. There was no dais. The speakers on the program were seated at just one of the ordinary tables which were used for all the diners, and when their time came to take the podium, they rose to a small lectern near their table, and spoke away.

**THIS WAS THURSDAY** night, and Saturday night we attended the banquet climaxing the annual conference of the United Jewish Appeal. There was a double-tiered dais, and the overflow were seated at some tables in front separated from just ordinary mortals by a strand of colored rope.

But you can always forgive a program which includes Leon Uris and Gov. Rockefeller, two men who have a lot in common. We've said some harsh things about the literary quality of "Exodus," which had to be said, but that doesn't mean that the man who wrote the book is not as genuine as a sabra. We heard Leon in Chicago last year, and were inclined to doubt.

But at the UJA conference, we were swept away by his sincerity. He is the last of the true Zionists. This was Rabbi Silver and Stephen S. Wise and Louis Lipsky in the days when they wore halos as they fought tooth and nail, and suffered inside in the continuing conflict in America to hoist Zionism to the top rung in American Jewish life.

**LEON (WE CALL** him that because he has such a boyish look, but he doesn't know us from Adam) told his audience about his new book, on the Warsaw ghetto uprising, which will be off the press in a couple of months. It will be as stirring as Exodus, we are ready to wager, if not more so, and probably in view of the criticism of "Exodus" on literary grounds, more basic to life and less melodramatic.

Rockefeller paid tribute to a Jewish woman in lavish terms. Sorry we never did really come to know Mrs. Adele Levi, the sister of William Rosenwald, who "Rocky" described in such glowing terms, and who it was clear had been an ineradicable influence on his life. Rockefeller's tributes to Israel and the Jews of the United States, lacked the artificiality which by now we are so inclined to attribute to non-Jews who are called on to grace strictly Jewish occasions with the kind of sickening words which an insecure Jewish community still seems to need.

**SUNDAY MORNING** as we were packing for our flight back to Indianapolis, we turned on the TV (we have none at home) for a quick glance which showed us Rabbi Israel Goldstein in an half-hour interview, on the occasion of his leave-taking of the U.S. for his new home in Israel (We learn that he probably will become the president of the Palestine Foundation Fund, and since he has always been considered one of the best administrators in national Jewish life, we can be assured that he'll do as good a job in Israel as he did with the organizations he led in the U.S.).

This was followed, but on another station, by a half-hour Hebrew lesson, the eleventh in a series of twelve, under the auspices of the New York Board of Rabbis. It's a pity that this couldn't be on a national hookup. The drive to Hebraize the U.S. Jewish community

will be crowned with success, but not in our generation.

For those who have never watched such a lesson, we can tell you that they are basic and elementary, so that your equipment in the Hebrew line needs only be a desire to learn, and you'll pick it up just from watching the programs.

The possibilities here should not be overlooked, even though the cost be prohibitive. But in Pittsburgh, there was such a program broadcast successfully, and we would be inclined to believe that the local stations will provide the time on a public service basis if approached by the local Jewish education systems.

**FRIDAY NIGHT** Charles Roth and I attended services at Rabbi Louis I. Newman's Rodeph Shalom congregation, where he and Rabbi Ira Eisenstein, the head of the Reconstructionist Foundation, were participating in a pulpit dialogue on Judaism's role in the area of personal problems. The unique experiment failed to click in my estimation, but the sizeable congregation seemed to be stimulated.

Later we repaired to Rabbi Eisenstein's home, where Mrs. Eisenstein, who is almost as lovely as my wife, served two famished ones tea and cake, and we learned that the Reconstructionist Foundation is now not averse to being characterized as a fourth wing of Judaism. This is a departure from the position held heretofore.

There also is another development, but this is in the first stages, and may not materialize, although we have an idea it will.

**THE ACADEMY FOR** Higher Jewish Learning, which has been under the direction of Dr. David Neiman for the past few years, and on which Charles has been a board member, is now coming under the sway of a group headed by Rabbi Newman and Rabbi Eisenstein. Rabbi Eisenstein is now teaching a class at the Academy, which has 16 pupils at present and which ordains rabbis for any pulpit, of any wing of Judaism, and whose charter insists that the students may study for leadership in any Jewish work, not only the rabbinate.

The Academy could in time come under the aegis of the Reconstructionist movement, which holds the same view as contained in the charter of the academy—of unity in Jewish life, and community as the path to unity.

**ONLY ONE OTHER** point. Rabbi Eisenstein said that Dr. Kaplan, who still is the revered head of the movement, is reconciled to the current development of Reconstructionism into the fourth wing of American Judaism. Heretofore it has fructified all three wings, with its bold answers to the questions posed for Judaism by modern problems. Only time will tell if the move is wise, but we've long held the feeling that because so much of the Reconstructionist program has been adopted by the entire Jewish community, it, like the socialist party in the U.S., was losing out. This new move may be dictated by just such considerations. We don't know.

Bernard L. Shapiro, a subscriber in Chattanooga, believes in supporting the Christmas Seal sale, but also believes in Hanuka. So on his envelope to us, he wrote in longhand, just above the seals, the word "Hanukah."

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FRIDAY, DEC. 16, 1960

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# Opponents of Artificial Insemination Labeled Smug and Selfish

Editor Jewish POST and OPINION  
It seems as though your reader from Van Nuys is rather smug and selfish about her gifts from G-d and nature. Rather than trying to understand another couple's groping for a full family life, she read and understood Dr. Korn's article on artificial insemination with the psychological and emotional background of her own obviously happy situation.

Were she fortunate enough to meet a couple with love so deep and beautiful that they welcomed artificial insemination, then she might not so vociferously condemn the method. The possibility, however, of such a meeting being very small, I shall ask the compassionate side of your reader to recall the following instances, which many, perhaps she too, experienced:

- (1) The bloom of new tenderness husband feels towards wife at the onset of pregnancy.
- (2) The prophetic taste in wondering how baby will develop into adulthood.
- (3) The excitement of planning baby's place in the household.
- (4) The thrill husband and wife

share at recognizing the first signs of life.

(5) The warm glow husband feels watching wife nurture the seed that will carry his ideas and good name past his own limit on earth.

(6) The pride of the maternity-clad woman shopping in the supermarket.

(7) The happy brain-wracking to choose a proper name.

I ask your reader: "Which one of the Almighty's angels are you, to so vehemently deny these beautiful and irreplaceable experiences to others?"

It was my opinion that the Nov. 4 article of Dr. Bertram Korn of Philadelphia, was not only well written and enlightening but that the author showed a fine sensitivity to those adults unable to foster children in the usual manner.

His request to accept the method of artificial insemination did not sound like a dictated ultimatum, but, rather like a plea to those whose vision does not go beyond the four walls of their own cozy home. Perhaps, a suggestion for future printings of

his article, together with others on the same topic, might be in order. For in reading your Van Nuys subscriber's words questioning the love of an artificially-impregnated mother and her panaceaic suggestion to adopt children of illegitimate or broken backgrounds, one is aware of the unfortunate lack of understanding. More qualified articles on this topic might dent the self-righteous attitude of those against the method just enough to help them see that:

(A) Love is not defined for one couple exactly as it is for another.

(B) A couple using artificial insemination may, indeed, be ex-

periencing a most noble and affection-laden relationship, wherein the husband's ego does not suffer.

(C) A husband might love his wife all the more for willingly taking all the preliminary, and at times, painful tests prior to the actual insemination.

(D) Rearing a child born of this method is to raise a child who was desired from inception, as opposed to raising a cast-off, unwanted offspring, who, unfortunately, requires adoption.

Dear readers, if you agree with our friend in Van Nuys, let me say: Don't be so "shocked and appalled." Please, please open your hearts and your intelligence

to the couples amongst us, who are as eager as you to experience a fulfilled partnership. Through the wisdom granted us, science and compassion have found a way to activate the Biblical commandment: "Be fruitful and multiply." Let us not be "guilty of moving backwards in knowledge. Let us rather affirm the joy of living through creative family life.

ANONYMOUS

(Name and address supplied to the editors is being withheld by request.)

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## SESSIONS LACK FIRE

## UJA Asks U.S. Jews for \$72 Million

NEW YORK (P.O.) — The United Jewish Appeal told the U. S. Jewish community this week that it must raise an additional 15 per cent over the giving in the past few years, as for the first time in a number of years it set a goal — \$72,740,000.

At the same time, the UJA took on top new leadership as Philip Klutznick, former president of the B'nai B'rith, succeeded Morris Berinstein as general chairman. This is the first time, at least in recent years, that a Jew who has come up through the ranks of another organization has been named head of the UJA.

A STIRRING speech by Leon Uris at the annual banquet saved what was otherwise a not too exciting convention. Uris told about his new novel, which will appear in several months, on the Warsaw ghetto uprising.

The lack of enthusiasm at the sessions seemed to concern

the UJA leadership. A number of federations and welfare professionals around the country, when questioned by this reporter for their answer to this failure to respond, even after appeals from the chair for questions, said this would have no effect on the drive itself, which are established firmly in local communities.

ANOTHER pertinent observation is that the UJA executives, recognizing this shift away from fire-hot national conventions such as those at Atlantic City in the halcyon days, have set up five

regional meetings. Those draw the workers in a way which the national convention no longer seems to do.

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